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REMINISCENCES OF FATHER MERRILL.

By J. B. MERRILL.

In 1832 or '33, E. O. Haven, Esq., then of the Boston Herald, called on me at Providence, R. I., from which Conference I received my next appointment to Newburyport.

This was a very agreeable arrangement to me, inasmuch as I had felt for years a desire to go back and finish up my work on that circuit, from which I had been so suddenly removed in other years. Also, our physician gave it as his opinion that it was indispensable for us to retire from the city into the country, in order to preserve the lives of our sick. We resided a part of the year at Westport, and the remainder at Newburyport.

The circuit had been diminished from its former limits, so that it embraced only Westport, Newburyport, and Concord. This was a great year for revivals in that territory. Holbrook was taken in to my appointment that year. I was invited by a young man to go there and preach; I gave him an appointment that I would preach in the Town Hall on such a day; he went to the selectmen for permission; that was denied. Then he put up a notice on the church door that I should preach in a private house which he had secured for that purpose. The notice was demolished, all was known to me; but I went on at the time appointed, and found quite an excitement among the people. Some were exceedingly hostile to a Methodist preacher's coming to town; others were for fair play; and when I got to the place of assembly, the house was crowded, and about half the number present were obliged to stand in the door yard. There were noble singers, as well as several players on instruments of music, and they were heard afar off. How much real devotion was felt in their hearts! I now and then would visit, if not in indignation felt, in reference to the manner in which the appointment was treated. Well, as God would have it, "the word of the Lord was quick and powerful;" that afternoon, almost every eye was to be attended to, for every heart seemed to feel that it was time to seek the Lord until he should rain righteousness upon them; and from that beginning the work of revival broke out, and in a few weeks about forty were converted, and mostly young men, so that a class was formed; and as we could not leave my circuit on the Sabbath, they secured a preacher to be with them, and secured the Town Hall for regular preaching. From that singular beginning it has been ever since a strong and useful church, and is now among our most inviting stations.

At Framingham (Saxville) also a good work was enjoyed, and many added to the Lord. We held a camp meeting at Lincoln that year, at which many souls were truly born of God, several from Natick, and other towns contiguous. At one praying circle, where many people were gathered, seeking salvation, Father I. Johnson was so deeply distressed for his son Isaac, who was in the congregation, that he cried out with a loud voice, "Isaac! Isaac! come here my son, come and give your heart to God!" Isaac heard his father's tremulous voice; but God was speaking to his heart, while his father spoke to his ear, and Isaac yielded him, and came forward, and there found the peace of self. He studied for the ministry, and soon after graduating at college, God took him to himself. A similar scene took place that year at Framingham, a father calling aloud for his son, and the son came forward, and there found the peace of self. He studied for the ministry, and soon after graduating at college, God took him to himself.

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harmony with the moral sentiment of the people. If a people be full of vice and sin, lost to all sense of right and duty, then the strong arm of the law is powerless; statutes become a dead letter; the barriers are broken down, and the harp of discord and civil war is heard in their dirgeful tones, and desolate the earth with their polluted track. But let the public conscience be made alive by the light of Christianity, and but little repressive agency will be any longer needed.

Here, in solving the grand problem of a free government, the magistrate is made to bow to law higher than the law of man. He yields to the stern monitor within, and States, no longer guided by the capricious voice of passion, nor ruled by the passions and blind bigotry, cease to suffer the ravages and cruelties of despotism.

Again, we notice that Christianity is pre-eminently adapted to develop and perfect the intellect. We say that it possesses this adaptation because it frees man from the bondage of vice and sensuality; because it makes truth the goal of human inquiry; because it is inseparably united with free thought and free speech; and because it is the written thought of God, and stimulates and tasks the highest powers of the mind in the attainment of that thought.

In this vale of sorrow, sin and death, when man often objects the promptings of the heart that of duty, it would seem that this source of activity ought also to be purified and excited by its appropriate stimulus.

This is the grand object of Christianity. It recognizes and cherishes the affections, sets before them an object that is infinite, perfect and unchangeable, and places them under a law of universal love.

Christianity, then, is a sure basis of individual progress, because it removes the depravity of the heart and imparts to the affections a high moral tone, gives strength and clearness to the intellect, and affects a noble and dignified character.

If the organic intellect be wise, and the great public heart in its natural and moral sentiments be sound, then shall the reward be glory, honor and eternal life. When "all the earth shall be full of the knowledge of the Lord, as the waters cover the sea," then shall the great glory of humanity be fulfilled.

Canton, May 10. H. J. FULLER.

For the Herald.

CONSTITUTIONALITY OF A PROHIBITORY RULE AGAINST SLAVE-HOLDING.

MR. EDITOR:—To the position that it would be entirely constitutional for the General Conference to enact a prohibitory rule against slaveholding without resorting to the process prescribed in the Restrictive Rules, it is objected—

1st. That inasmuch as it is believed that the historical facts connected with the adoption of our ecclesiastical constitution in 1808, proved to the General Rule on Slavery was not intended to prohibit slaveholding, but merely to regulate the traffic in slaves; it follows, that if the General Conference were to enact a prohibitory rule against slaveholding, it would be a new departure, and would be unconstitutional, because it would be outside of the General Rule on Slavery, as well as of the General Rules, and have no authority from that rule, or any other of the General Rules. Our reply to this is very brief. Outside of the General Rules and all the prohibitions of the Restrictive Rules, the constitutional authority of the General Conference to enact such a rule is complete, for here we have seen that the body is not bound by the constitution itself with "full powers."

It is further alleged that the historical argument proves conclusively that the General Rule on slavery was never intended to prohibit slaveholding, but merely the traffic, it would by no means follow that the enactment of a prohibitory rule would be unconstitutional; for with the understanding of the law, the body is not bound by the constitution itself with "full powers."

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It was gratifying to learn that most of the graduates had attained to that wisdom which cometh down from above. Not a year has passed since the establishment of the University, in which the revival of the work of God. Hundreds of young men have been rescued from the brink of the fatal deluge of science and literature, have found the river of life that flows from beneath the throne.

The University, thus far, has had a career of unexampled prosperity. Five hundred and forty-three students were enrolled during the past year, and the average number has varied but little from this for the last five years.

Peculiarly, also, the University is in good condition. The endowment fund amounts to some thing over one hundred thousand dollars, and the funds of which are sufficient, usually, to defray current expenses.

Whatever may be said of other enterprises of like kind, this is a successful experiment of endowing a literary institution by the sale of cheap scholarships. Our success may be ascribed principally to two facts:

1st. The plan was a wise and judicious one. The scholarships sold were for a limited period, not perpetual. They were also cheap, ranging from fifteen to thirty dollars each, according to the amount of tuition to which the holder was entitled. This secured the sale of a large number in a short time.

2d. The plan was energetically carried out. Agents were appointed in each of the parishes, and the most strenuous exertions were made until the money was raised and funded.

This plan secured two objects, both of which are essential to the success of a literary institution: First, money in a sufficient amount to defray expenses. Second, students in sufficient numbers to fill the halls.

In another respect the Ohio Wesleyan University has been exceedingly fortunate, to wit, in securing a President and corps of Professors pre-eminently qualified for the important work to which they are called. That much of the success of the institution is to be attributed to them, who they are, and to what they have done, will not be called in question by any one who knows them. May the blessings of Heaven continue to rest upon them!

Urbana, O., June 11. M. DEXTER.

THE CONVERSION OF DR. BUNTING.

From specimens of the "Life of James Buntings, D. D., with Notices of Contemporary Persons and Events," by his Son, Thomas Buntings, Junr., Vol. I., as given by the London Watchman, we extract the following:

"A circumstance, very trifling in itself, brought him to decision. The love feast, a meeting where, under the direct presidency of the pastor, and assisted by the elders, the members of the congregation were gathered together, and each was asked to give an account of his or her life, and to receive the blessing of the brethren."

"The first occasion of the kind ever held in the history of the church, and which has since been held in many places, was held at the residence of Dr. Buntings, on the 10th of June, 1858. It was held in the evening, and was attended by a large number of the members of the church, and by many of the friends of the cause."

"It is a fact, already proved, that the Methodist doctrine and usages are just what the Welsh and Scandinavian mind want."

"The people will never cordially accept of the doctrine of the Methodist polity, until there would be no lack of men nor means to evangelize the whole world."

"It is an unquestionable fact, that there is sufficient wealth in the church to enable every member to give on an average, two cents each week, or ten dollars annually, and that the church is in a position to do all that is necessary for the evangelization of the world."

"It is a fact, that all aggressive bodies recognize the principle of the church, that it costs money to extend their principles."

"It is a fact, generally conceded, that no evangelical system of religion has ever accomplished so much in the world as the Methodist system."

"It is a probable fact, that a large, very large majority of our preachers, and we might mention among them at least one D. D. who occupies a prominent position in the church, came from mission churches that never had a regular preacher from home."

"It is a shameful fact, that we are 'eating up our seed corn,' when home missions are left to suffer at the expense of foreign."

"It is a fact recently reported, that our missionaries in Minnesota, Nebraska and Kansas, suffer for want of many of the articles of necessity of life."

"It is an undoubted fact, that foreign missionary work is just a way for the church; but the statute law of the Almighty is this, viz: charity begeth at home."

C. T. BORDEN.

FOR THE HERALD.

OHIO WESLEYAN UNIVERSITY.

MR. HAVEN:—The Commencement exercises of the Ohio Wesleyan University furnish to the people of Ohio, annually, a rich intellectual and social feast. I have just returned from one of those feasts, and it seemed to me that there had been a great improvement.

Possibly, however, I may be like the brother who used to enjoy the quarterly feast so well that in his estimation the last one was always the best.

the training of the Calvinistic churches, there seems to be a want of that deep earnestness, conscientiousness and positiveness of the expression of religious feeling, for fear that there might be boasting and self-deception, and that there will be a superficial zeal. I think there has been a kind of discountenancing of the outflow of religious conversation, making it very difficult. Indeed, I think there are many Christian people to whom it is like making their soul naked to speak of their religious experiences; it is one of the hardest things they are called upon to do, to speak of their religious life. This is not creditable, it is not natural, it is not right. I think our work should be to lay it out, and any expression of what God is doing for us as a new expression of divine teachings and grace. If we were accustomed to make more of our religious life in ordinary conversation, and to express the peculiar religious feeling we have, our difficulties and trials, we should find our feelings become more and more mighty.

I like to say anything good from every body; and I thank our Methodist brethren for this expression of feeling. God raised them up to show forth this power of the expression, and I hope he raised us up for a good work, that we may pay back some of the debt of gratitude we owe to them.—H. W. REECKER.

WE MUST DO GOD'S WORDS.

A sorrowing mother wept in solitude the loss of her beautiful boy, gathered in an hour from her loving arms to the fold of the good Shepherd above. She thought of the bright promise of his budding intellect, and the earnest wish, her heart had often breathed, that her darling boy might live to be useful in winning souls to Christ. And then rose the mournful thought, "Why was he not spared to see good in the world?"

Then her door opened softly, and an aged domestic stood before her, with choked voice and tearful eyes begged permission to speak with her. "Missus," said the sable African, "I want to be baptized." The lady was surprised, not less than rejoiced, for she had often prayed for her, and earnestly sought to lead her to Jesus, and as often mourned that every effort seemed in vain. "How long," she inquired, "since you have felt this desire, or believed yourself a subject for this solemn ordinance?"

"Ah, missus," said the weeping negroes, "ever since that sorrowful little Willie passed to be, the day before he got up yonder," pointing upward; "and if ever I get to that blessed place, I be, that day Master's grace, that bring me there. That day I was in a great hurry 'bout my dinner, and I used good Master's name in my impatience, never thinking much 'bout what I was saying. Little Willie, he stand still, and look at me one minute, and then he say, 'Aunt Mally, what you take God's holy name in vain for, when you not thinking of him or praying to him every day? If you do so, what good is it for you to hear the Bible read every morning and evening? The Bible is God's letter to us, and if we don't try to do it every day, he try to do it too.' He turned away to play, and I ever I get to that blessed place, I be, that day Master's grace, that bring me there. That day I was in a great hurry 'bout my dinner, and I used good Master's name in my impatience, never thinking much 'bout what I was saying. Little Willie, he stand still, and look at me one minute, and then he say, 'Aunt Mally, what you take God's holy name in vain for, when you not thinking of him or praying to him every day? If you do so, what good is it for you to hear the Bible read every morning and evening? The Bible is God's letter to us, and if we don't try to do it every day, he try to do it too.' He turned away to play, and I ever I get to that blessed place, I be, that day Master's grace, that bring me there. That day I was in a great hurry 'bout my dinner, and I used good Master's name in my impatience, never thinking much 'bout what I was saying. Little Willie, he stand still, and look at me one minute, and then he say, 'Aunt Mally, what you take God's holy name in vain for, when you not thinking of him or praying to him every day? If you do so, what good is it for you to hear the Bible read every morning and evening? The Bible is God's letter to us, and if we don't try to do it every day, he try to do it too.' He turned away to play, and I ever I get to that blessed place, I be, that day Master's grace, that bring me there. That day I was in a great hurry 'bout my dinner, and I used good Master's name in my impatience, never thinking much 'bout what I was saying. Little Willie, he stand still, and look at me one minute, and then he say, 'Aunt Mally, what you take God's holy name in vain for, when you not thinking of him or praying to him every day? If you do so, what good is it for you to hear the Bible read every morning and evening? The Bible is God's letter to us, and if we don't try to do it every day, he try to do it too.' He turned away to play, and I ever I get to that blessed place, I be, that day Master's grace, that bring me there. That day I was in a great hurry 'bout my dinner, and I used good Master's name in my impatience, never thinking much 'bout what I was saying. Little Willie, he stand still, and look at me one minute, and then he say, 'Aunt Mally, what you take God's holy name in vain for, when you not thinking of him or praying to him every day? If you do so, what good is it for you to hear the Bible read every morning and evening? The Bible is God's letter to us, and if we don't try to do it every day, he try to do it too.' He turned away to play, and I ever I get to that blessed place, I be, that day Master's grace, that bring me there. That day I was in a great hurry 'bout my dinner, and I

WESLEYAN JOURNAL, JUNE 29, 1859.

views of their responsibilities, and live for the good of the world. The discourse bristled with spirit, abounded in vivid conceptions, grand thoughts and pertinent allusions, and held the attention of a large audience in the hall of the Lyceum long before when it was delivered. It was permeated by the missionary spirit. The pastor has adopted the plan of selecting some of the Senior Class each month to deliver, on the subject of the following month, an address upon religious progress, and another one to present information respecting some of our mission fields. This missionary zeal manifested itself in various ways, and the members of the church; indeed, sadly deficient regarding that element, which at the pre-lacks this education.

On Monday evening were delivered before the society, a sermon by Rev. J. B. Allen, Esq., of Boston, and a poem by T. B. Aldrich of New York.

Mr. Whipple chose for his theme the poor influence of young men in history. He selected the following judgment of the late President, and the influence of the young men in philosophy, religion, art, science and literature, fastening the attention of his audience upon the points of their characters, disclosed the philosophy of the young men with the

The poem, for such it was called, was a victory and weak.

These two societies do not retain the vigor they once had. The sympathies and energies of the student body seem to be steadily turning more and more greatly to the detriment of the public one and are being more and more greatly to the detriment of the Alumni with whose welfare respecting it. It is hoped a change for the better will appear in future.

At the Annual Meeting of the Joint Board of Trustees and Visitors, President Cummings made a statement in which he dwelt upon the importance of the welfare of the institution were presented for the consideration of the Board. Of these, the most were the more prominent: A resolution to apply to the Legislature for such an alteration of the Charter will allow the Board of Trustees to elect for the year. The object of this was not only such in this important office as was to its duties, and who cherish a deep interest in the University. This same principle the President

himself included; and he therefore recommended the Faculty also, at a suitable time, be elected for the next year. Why should not continuance in the office of nearly all others, depend on success? then on calling in service with the highest honor, and they served likely to be most promoted. The report also recommended an enlargement of the curriculum as soon as the funds of the institution warranted it. A Professor in the modern languages, and literature, was greatly needed. The Report also recommended the consideration of the Board the subject of establishing a preparatory department in connection with the University; also the erection of a new building, and the continuation of repairs; and the adoption of measures to prevent the sale of seats in scholarships during the ensuing year. The report also recommended the purchase of the new edition of the *Encyclopædia*.

to Committees, on some of which action was taken, and others, for want of time, were postponed to the next year.

The plan was adopted, raising \$20,000 to erect a new building, and make necessary improvements. A subscription for this purpose was opened on the spot; and Isaac Rich, Esq., and Daniel Dred, Esq., of New York, each \$5,000, to be paid provided the whole was raised, which is the condition on which all contributions are to be taken. Dr. Cummings was immediately the friends of the cause within the bounds of the American Colonies of the Connecticut River, and Prof. LaSalle of Boston and vicinity, for the purpose of contributing to this fund. And the Building Committee were instructed to commence the building as in their judgment the amount raised should warrant their so doing.

A brilliant spirit prevailed in the meeting, and it seemed to feel that the time had come for our

Bangs and Clark were present, who had had foundations before some of its Alumni were who, as members of the Board of Trustees, had labored for it more than a century; long may they be preserved to their counsels and influence.

The Financial Exhibit shows the total

On Tuesday, P. M., a business meeting of the Alumni was held, at which officers were elected for the next year. An orator elected for the next Common Council was also elected. The evening of the Annual Festival was held at the rooms of the Public Societies. After spending the evening in social hour in one of them, where were the Faculty, visitors, Alumni and ladies, invited by the President, Rev. Dr. Curry, in the room, where was an elegantly set table, with cake, strawberries and ice creams, under

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acterized by a maturity of thought, chastity of expression, and a simplicity and naturalness of manner, fully equal to the most distinguished of his contemporaries. At the same time, we have ever at our side ladies in the galleries responded to the orators, by throwing bouquets in rich profusion, and such a shower often fell around one of them, that he was obliged to spread his handkerchief over his head, and gather them into it, in order to wear his laurels, greatly to the merriment of the audience.

We learned that the average age of the ministers of the Gospel in this country is only about twenty-two years—a gratifying proof of a growing interest in the cause of education, and of the youthfulness of our people. All except seven of them are professors of the Christian religion, and sixteen are preachers. A more progressive and useful body of ministers has probably never gone from the Union.

The honorable degrees of A. M. were conferred on the following gentlemen:

Canada, Abel Gardner, of Rhode Island, and
S. Purdy, M. D., of New York. The session
the regular course was conferred upon
sions. The degree of D. D. was conferred

At the close of these services the F. and A. M. marched in procession, the Middletown Brass Band, to the McDermott and partook of a sumptuous dinner, which was filled with an epicurean view of the last of which were nuts—to be cracked to crack them with! What could be penetrated their interiors, while “hope to make the heart sick.” Then commenced assault, some crushing them with their fists, others with their knife blades, and their heels, while others—modest souls—twisted with their fingers, and then yielded.

need not inform your readers that this
embarrassment, and I here wish to be n

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